

THE SUMANG TRADITION AMONG THE GAYO TRIBE OF CENTRAL ACEH: AN ISLAMIC EDUCATION PERSPECTIVE

Musliadi Rishna
Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
Email: musliadirishna67@gmail.com

Corresponding Author: Musliadi Rishna

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Abstract: This study examines the educational values inherent to the *Sumang* tradition of the Gayo people in Central Aceh Regency. *Sumang* is a tradition replete with knowledge, legal principles and values that inform social interaction, behaviour and character within the Gayo community. A qualitative approach was employed to collect data through observation, in-depth interviews and documentation. The analysis entailed the emergence and reduction of data. The research findings indicate that the educational values embedded in the *Sumang* tradition encompass respect for customary law, faith, worship and moral principles such as responsibility, modesty, order, loyalty, honesty, self-control, hard work, social concern and peace. Historically, these values were strongly instilled in Gayo families from an early age; however, their practice has declined over time, particularly in urban areas. Nevertheless, in rural communities, the practice of *Sumang* values remains prevalent, as evidenced by the continued custom of children not sitting knee-to-knee with their parents. This illustrates the continued relevance of the tradition in family life.

Keywords: Islamic Educational Values, *Sumang*, Gayo.

Introduction

In Gayo, the term "*edet Sumang*" is frequently used to describe a practice of abstinence from certain norms and customs. The term "*edet*" refers to established norms and customs, while "*Sumang*" signifies abstinence. In essence, *edet Sumang* represents a set of norms and customs that govern social interaction with the objective of preventing actions deemed to be abstinent or discordant. In terms of its function and essence, *Sumang* represents an educational tradition

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that is deeply rooted in Gayo society. In addition to its function as a basic guideline for community life, *Sumang* also contains values that can serve to guide community behaviour.¹ It is therefore evident that *Sumang* customs play an important role in the formation of the younger generation's character, particularly that of children and teenagers, who will ultimately become the future leaders of the nation.

The *Sumang* ethos is predicated on the creation of a society that is characterised by positive values, including goodness, nobility, organisation, ethics, morality and safety, peace and serenity, both in outward appearance and inward disposition. In this context, *Sumang* can be understood as a custom that serves as a measure or standard of value within Gayo society, determining the extent to which an individual adheres to the norms of orderly behaviour in their social interactions.² *Sumang* emerged as a result of an initiative to educate and nurture individuals to become complete beings (*insān kāmil*), that is, to achieve equilibrium between an individual's intellectual, spiritual, and physical potential.³

In conclusion, a balance exists between the social and spiritual dimensions, which are of great importance to people, particularly teenagers, in terms of their physical and spiritual needs. From a social perspective, the customs associated with *Sumang* contribute to the processes of moral, ethical and socio-cultural education. In the spiritual dimension,⁴ *Sumang* plays a role in aqīdah, worship, and moral education. The Gayo custom itself serves as a legal guideline in everyday life. It is derived from life experiences, problems

¹ M. Junus Melalatoa, "Budaya Malu: Sistem Budaya Gayo," in *Sistem Budaya Indonesia* (Jakarta: Universitas Indonesia-Penerbit Pelajar, 1997), 201–15.

² Syukri Syukri, "Budaya *Sumang* Dan Implementasinya Terhadap Restorasi Karakter Masyarakat Gayo Di Aceh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 2 (2017), <https://doi.org/10.30821/miqot.v41i2.428>.

³ See A.R. Hakim Aman Pinan, *1001 Pepatah Petitih Gayo* (Takengon: Penerbit Buku *Adat* dan Budaya Gayo, 1993), 140.

⁴ The term "spiritual" in the context of contemporary discourse has many meanings, it is a term that is used in various contexts with a variety of different meanings. Many people have used the term to designate a specific sign of spiritual inclination, and others have used it to signify a higher and final development of life itself. According to Seyyed Hossein Nasr, understanding spirituality that "anyone who views God or the Holy Spirit as an important and defining norm or principle of his or her life, can be called 'spiritual'. Seyyed Hossein Nasr, ed., *Islamic Spirituality: Foundations* (London: Routledge, 1987), 13.

encountered, and procedures followed, and then passed on from one generation to the next as a legal rule.⁵

Furthermore, the concept of *Sumang* represents one of the fundamental principles that regulate social conduct and prohibit certain actions. In this context, the term '*Sumang*' denotes abstinence from conduct or actions that contravene the customary norms espoused by the Gayo community. These norms are also aligned with the values of Islamic teachings, which serve as a guiding principle for community life.⁶ In Gayo society, *Sumang* functions as a reference point for evaluating the moral acceptability of an action in accordance with the prevailing norms. The *Sumang* custom encompasses a multitude of regulations pertaining to social interactions and behaviours that must align with the values espoused by the local community. The community in question exhibits a strong aversion to any form of deviant or negative behaviour, which is referred to as *Sumang* in Gayo.

The ethical teachings of *Sumang* encourage individuals to engage in virtuous actions and abstain from vice. The custom of *Sumang* can be employed as an educational instrument to inculcate positive behaviours and discourage antisocial conduct (*sumbang*). Consequently, the custom of *Sumang* constitutes an integral component of the Islamic educational system, which places emphasis on spiritual values and strives to instill noble morals and foster social interactions in accordance with Islamic teachings and prevailing customs.⁷

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⁵ C. Snouck Hurgronje, *Gayo: Masyarakat Dan Kebudayaannya Awal Abad Ke-20*, trans. Hatta Hasan Aman Asnah (Jakarta: Balai Pustaka, 1996), 70–71.

⁶ Mahmud Ibrahim, *Syari'at Dan Adat Istiadat* (Takengon: Yayasan Maqamam Mahmuda, 2009), 106.

⁷ See Syukri Syukri, *Sarakopat: Sistem Pemerintahan Tanah Gayo dan Relevansinya terhadap Pelaksanaan Otonomi Daerah* (Jakarta: Hijri Pustaka Utama, 2009), 32.

⁸ Ibrahim, *Syari'at Dan Adat Istiadat*, 106.

with the prevailing norms. The *Sumang* custom encompasses a multitude of regulations pertaining to social interactions and behaviours that must align with the values espoused by the local community. The community in question exhibits a strong aversion to any form of deviant or negative behaviour, which is referred to as *Sumang* in Gayo.

The *Sumang* tradition serves to illustrate the Gayo custom of educating children to avoid immoral behaviour, which is strictly forbidden in Gayo customary law. The Gayo community employs a variety of strategies to discourage the manifestation of deviant behaviours in children. These strategies are based on the enforcement of the rules of life that are considered to be beneficial to the community as a whole. The *Sumang* custom is of significant benefit to the Gayo community in the formation of children's character, as it provides a framework for monitoring and guiding their conduct, particularly during adolescence. This custom serves as a crucial mechanism for regulating children's behaviour, both within the family and in the broader community. The *Sumang* custom in Gayo society can be considered an educational model that regulates children's behaviour in accordance with prevailing norms and manners. To illustrate, it is proscribed for a male to visit the domicile of a female absent the accompaniment of a parent. This is of great consequence in the formation of children's behaviour, with the objective of preventing the commission of sinful acts that are contrary to traditional and religious values.

In her research on the actualisation of Islamic educational values in *Sumang* culture in Gayo society, Evanirosa (2022) identified six types of *Sumang* customs in the Gayo tradition. These are: *Sumang* peceraken (donating words), *Sumang* penengonen (donating sight), *Sumang* pergaulen (donating association), and *Sumang* perbueten (donating actions). These six *Sumang* pillars encompass intrinsic and instrumental values that integrate Shari'a and Gayo customary values, such as the values of faith, worship and morality, which are aligned with Gayo customary values such as mukemel, order, trust, *setie*, alangtulong and bersikekemelen. The implementation of these values is of significant importance with regard to the objectives of Islamic

and national education, with the aim of fostering the moral development of the Gayo people in particular.⁹

However, the researcher's preliminary interview with the head of the Gayo Traditional Council indicated that the *Sumang* custom, which is prevalent in the Highland community of Tanah Gayo, has been passed down from generation to generation by the Gayo people's ancestors. At its inception, this custom was highly prevalent and rigorously observed by the Gayo people. Nevertheless, the practice of the *Sumang* custom has recently begun to decline in the daily lives of the Gayo people, both within the family and in broader social contexts. Nevertheless, there are still some individuals who adhere to and practise the *Sumang* custom in their daily lives.¹⁰

The study of customs and traditions in people's lives is a perpetually fascinating endeavour, particularly within the context of plural societies. It offers a unique opportunity to examine customs as an integral aspect of historiography. It is of great importance to document and preserve discussions of customs in order to prevent their disappearance over time. Furthermore, in the context of contemporary technological advancement, the migration of individuals towards a Westernised way of life has resulted in the gradual erosion of traditional values associated with customs. Indeed, customs play a significant role in regulating social life, functioning as norms that are transmitted from one generation to the next. Furthermore, the customs of a region serve to reflect its distinctive identity, and typically function as a set of guidelines for individual and community behaviour.

This study employs a qualitative methodology.¹¹ Qualitative research is a research process that generates data in the form of descriptions in written or spoken words from individuals and observable behaviour. In the course of conducting the research, the

⁹ Evanirosa Evanirosa, "Pendidkan Nilai dalam Budaya *Sumang* Etnik Gayo," *Syntax Literate; Jurnal Ilmiah Indonesia* 5, no. 6 (June 20, 2020): 78–98, <https://doi.org/10.36418/syntax-literate.v5i6.1325>.

¹⁰ Interview with BA, Chief of Gayo Traditional Council, Central Aceh, October 27, 2023.

¹¹ Qualitative research is research conducted to understand and interpret naturally written or spoken words from the behaviors of people who can be observed phenomenologically. See Norman K. Denzin and Yvonna S. Lincoln, eds., *The SAGE Handbook of Qualitative Research*, 5th ed. (London: SAGE Publications, Inc, 2017).

researcher was directly engaged in the field in order to collect data. The researcher's presence and participation in the field allows for a deeper understanding of the meaning and interpretation of the research object than would be possible with non-human instruments. In this manner, the researcher is able to verify and recheck the data obtained. It is therefore crucial that the researcher is directly involved in order to provide an informed interpretation of the data.

The researchers select research subjects who are individuals or groups with expertise and representation in the problem under study. The aim is to obtain information that will provide a clear and focused understanding of the value of *Sumang* education in the family of the Gayo people in Central Aceh Regency. The technique employed for the selection of informants in this research is snowball sampling, which is a sampling method whereby the number of informants is initiated at a few and subsequently augmented. This is due to the fact that the initial informants have not provided sufficient data, necessitating the recruitment of additional informants to supplement the existing information.

The researcher elected to employ the snowball sampling technique, taking into account a number of potential considerations that might emerge during the course of the research. These included the possibility that the data obtained might prove insufficient to meet the research requirements. In this instance, the researcher commenced the process by selecting a key informant, namely an individual with a comprehensive understanding of Gayo culture. The key informant will then recommend the subsequent informant, and so forth, until the requisite data has been collected. The data collection process employed in this study was conducted through the utilisation of three primary methods, namely observation, interviews and documentation. To ensure comprehensive data collection in the field, the researcher developed guideline formats for observations, interviews and field notes, along with procedures for their implementation.

It is anticipated that the utilisation of bespoke instruments will facilitate the acquisition of crucial data in an optimal manner. In qualitative research, however, the researcher is the primary instrument, in accordance with the principles of research methods. In conclusion, the researcher is the principal instrument in this study. The data collection techniques employed by the author in this

research are observation, interviews and documentation. Miles and Huberman posit that analysis comprises three concurrent processes: data reduction, data presentation, and conclusion drawing.¹² This is employed by researchers as a point of reference when analysing the data obtained.

Historical Roots of Gayo *Sumang* Custom

The term “*Adat Sumang*” is derived from two Indonesian words: “*Adat*,” which signifies norms and regulations, and “*Sumang*,” which represents taboos or prohibitions. *Adat* is a rule that is to be respected and obeyed by the community. The traditions of the Gayo people are evident in their everyday conduct, which represents a way of life encompassing knowledge, beliefs, values and norms. The customs of the Gayo people serve as a unifying force, binding the entire community together. They encompass a diverse array of values and norms, influencing various aspects of life, particularly in the areas of lifestyle and education. In addition, the term “*Sumang*” is a proverb in Gayo culture that is frequently employed in everyday discourse. The term ‘*Sumang*’ is derived from the concept of abstinence, which is a familiar concept within Gayo society. This abstinence constitutes an essential element of the custom, which the local community is duty-bound to respect. This is a requisite measure to ensure compliance with customary and religious law. The term “*Sumang*” is used to refer to acts that are considered immoral, such as those committed by a man against a woman or vice versa, which are strictly forbidden by the custom of *Sumang*.

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¹² Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (London: SAGE Publications, 2014).

¹³ Rajab Bahry, *Kamus Budaya Gayo* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan, 2018), 88.

lifestyle and education.¹⁴ In addition, the term “*Sumang*” is a proverb in Gayo culture that is frequently employed in everyday discourse. The term ‘*Sumang*’ is derived from the concept of abstinence, which is a familiar concept within Gayo society. This abstinence constitutes an essential element of the custom, which the local community is duty-bound to respect. This is a requisite measure to ensure compliance with customary and religious law. The term “*Sumang*” is used to refer to acts that are considered immoral, such as those committed by a man against a woman or vice versa, which are strictly forbidden by the custom of *Sumang*.¹⁵

The historical origins of *Sumang* remain shrouded in uncertainty. Despite extensive research, there is no definitive answer as to when it was first born. To date, no historical records have been identified that provide a definitive account of the origin of *Sumang*. The practice of *Sumang* has evolved into a customary norm that is respected and followed by the Gayo people. Information regarding the etiology of *Sumang* is typically derived from oral narratives or oral histories that have been developed within the Gayo community. These narratives, known as *kekeberen*, are transmitted from one generation to the next and serve as a repository of cultural knowledge.

Two versions of the story have been proposed to explain the origin of *Sumang* among the Gayo people. The first version of the origin narrative posits that *Sumang* has existed since the ancestors of the Gayo tribe settled in the Gayo highlands. As posited by Wiradnyana and Setiawan, the Gayo people have historically exhibited an ethical disposition, manifesting in the preferential treatment accorded to individuals occupying elevated positions within the social hierarchy, as well as to the elderly, particularly in the context of their demise. At that time, the Gayo people were able to distinguish between humans and animals, which indicates that an aspect of respect was reflected in their ethical system. This ethical stance subsequently became an agreed value and was practised in the form of the *Sumang* culture. It is important to note, however, that at that time, *Sumang* was probably limited to certain groups and in a more

¹⁴ Titit Lestari, *Sumang Dalam Budaya Gayo*, ed. Amin Rajeni (Banda Aceh: Balai Pelestarian Sejarah dan Nilai Tradisional Banda Aceh, 2012), 9.

¹⁵ Shaumiwaty Shaumiwaty and Zulkiani Zulkiani, “Pendidikan Islam Berbasis *Adat Istiadat*: Analisis Pembelajaran Studi Literatur Dan Budaya Gayo Pada STAIN Takengon,” in *Berislam Di Jalur Tengah: Dinamika Pemikiran Keislaman Dan Keindonesiaan Kontemporer*, ed. Aksin Wijaya (Yogyakarta: IRCiSoD, 2020), 149–66.

rudimentary form. Consequently, not all the rules that are currently applied in the *Sumang* system were in place at that time. The ethical principles that emerged at that time constituted the basis of the community's moral code. In conceptual terms, *Sumang* at that time placed emphasis on respect, and did not yet encompass the notion of rules in relationships. This was due to the fact that the teachings of politeness and the influence of religion had not yet permeated the social consciousness, and that only local beliefs existed.

The second perspective posits that the *Sumang* have existed since the inception of Gayo society. This perspective places emphasis on the Linge and Isaq kingdoms, which are regarded as the earliest phases of *Sumang* formation. In the Tanoh Gayo region, four main kingdoms are identified as the source of the Gayo people. These are Syiah Utama, centred on Nosar; Linge, centred on Isaq; Cik, centred on Bebesen; and Bukit, centred on Kebayakan. The Gayo people themselves adhere to the belief that the kingdom of Linge, centred on Isaq, is the oldest kingdom. Accordingly, it is believed that the *Sumang* originated in this kingdom. During the Linge I kingdom, the clan system was already in place, with each village comprising a distinct clan division. Bahry states that the clan is under the leadership of a unit comprising the Reje, Petue, Imem and the people, collectively known as Sarak Opat in Gayo society. The leadership of the Sarak Opat is primarily guided by both local customary norms and religious principles. In Gayo society, the leadership of the Sarak Opat is represented by a motif depicted in the Gayo filigree style.¹⁶

The concept of education, when considered in conjunction with the notion of *Sumang* as a synthesis of education and *Sumang*, gives rise to the term “*Sumang* education.” In the Gayo-Indonesian Dictionary, the term ‘*Sumang*’ is defined as ‘sumbang’, which denotes actions that are strictly prohibited or deemed to be socially inappropriate.¹⁷ In the Qanun district of Central Aceh, however, the term ‘*Sumang*’ is understood to refer to an ‘immoral act’ committed by adult men and women that is forbidden by custom.¹⁸

In essence, the concept of “*Sumang* Education” can be defined as an initiative to foster the development of moral character,

¹⁶ Evanirosa, “Pendidkan Nilai Dalam Budaya *Sumang* Etnik Gayo,” 86.

¹⁷ Bahry, *Kamus Budaya Gayo*, 353.

¹⁸ See Tim Penyusun, *Himpunan Qanun Kabupaten Aceh Tengah* (Takengon: Bagian Hukum Sekretariat Daerah Kabupaten Aceh Tengah, 2002), 142.

intellectual capacity, and physical and mental well-being through the prohibition and prevention of immoral actions that are explicitly prohibited by both customary law and Islamic law. Consequently, *Sumang* Education represents a model of education that encompasses the holistic development of the individual, encompassing the mind, heart, spirit, body, morals, attitudes, skills and knowledge. Consequently, the objective of *Sumang* Education is to equip individuals with the requisite skills and knowledge to ensure their security, peace, happiness and prosperity in this world and in the hereafter.¹⁹ In conclusion, *Sumang* Education can be defined as “the process of preparing the younger generation to assume roles in the field of knowledge, while simultaneously striving to refrain from actions or behaviours that deviate from the established norms and manners within society.” Such actions are not only contrary to custom, but also highly immoral.

The *Sumang* educational model provides a fundamental framework for social conduct. This implies that if an individual engages in immoral conduct, their actions will be deemed to deviate from the established norms of conduct and will be subject to censure. This is exemplified by the Gayo proverb “nge lengkap *adat* orom okom” (complete custom with law) and “nge lengkap sarakopat sagi pendari” (complete with all tools, from top to bottom). This proverb signifies that *Sumang* custom emerges when an attitude educates and nurtures individuals to become complete beings. This entails the formation of a commendable attitude that prevents individuals from engaging in despicable behaviours that can damage their moral standards. Actions that contravene the principles of *Sumang* give rise to the emergence of other forms of *Sumang*, including *Sumang penengonen* (sight), *Sumang penceraken* (speech), *Sumang pelangkahen* (travel) and *Sumang kenunulen* (position).²⁰

¹⁹ This understanding of *Sumang* Education is in line with the understanding of Islamic Education according to Yusuf al-Qardhawi that Islamic education is the education of the whole person; his mind and heart, spirit and body, morals and skills. Therefore, Islamic Education is preparing man for life, both in peace and war, and preparing him to face society with all its good and evil, sweet and bitter. Yusuf Al-Qardhawi, *Pendidikan Islam dan Madrasah Hasan Al - Banna*, trans. Bustami A. Gani and Zainal Abidin Ahmad (Jakarta: Bulan Bintang, 1990), 157.

²⁰ A.R. Hakim Aman Pinan, “Budaya *Sumang* Yang Menjadi Sumbang,” *Majalah Telangke* 5, no. 1 (1996): 45.

Form and Purpose of *Sumang* Gayo Custom

In the context of the kinship system, the primary focus is on the examination of social customs and *Sumang*, which are actions that are strictly prohibited for community members to engage in on a daily basis. The forms of *Sumang* include the following: *Sumang penengonen* (seeing), *Sumang perceraken* (saying), *Sumang pelangkaben* (travelling), and *Sumang kenunulen* (sitting).²¹

Sumang penengonen, also known as *Sumang penerahen*, is defined as the act of looking at a woman with bad intentions. This indicates that it is considered disgraceful for a man to direct a lustful gaze towards a woman. Conversely, it is also considered shameful for a woman to direct a lustful gaze towards a man who is not her mahram. Ibn Qayyim al-Jauziyah posited that: “Those who allow their gaze to wander will inevitably face the consequences.” Those who gaze for an extended period may experience a sense of time loss and prolonged suffering. Consequently, *Sumang penengonen* serves to regulate the eyes and the heart in order to circumvent reprehensible views, given that such actions are regarded as taboo or abstinence. In order to refrain from views that can arouse a sexual appetite, it is important to instil an understanding of *Tawhid*.²²

Sumang Perceraken can be defined as words spoken by one person to another that are in contradiction with the teachings and standards of good manners set forth in Islamic teachings. Such discourse is frequently designated as *cerak enti sesanah*, or “inappropriate speech.” In Islamic teachings, it is referred to as *qawl al-zūr*, which translates to “vile speech”. *Sumang Perceraken* can be defined as a conversation between men and women about matters that are deemed inappropriate or unsuitable for discussion. The concept of *Sumang Perceraken* encompasses not only the content of the speech, but also considers the contextual factors of time, place, situation and the manner of delivery. The content, purpose, and intention of the speech may be laudable; however, if it is delivered at an inopportune time, place, and circumstance, it is still regarded as *Sumang Perceraken*. The act of offering counsel, even when intended

²¹ Syukri, *Sarakopat: Sistem Pemerintaban Tanah Gayo dan Relevansinya terhadap Pelaksanaan Otonomi Daerah*, 184–86.

²² The word *wahid* means one, the literal meaning of *tawhid* is to unite or unify. Nurcholish Madjid, *Islam Doktrin dan Peradaban: sebuah Telaah Kritis tentang Keimanan, Kemanusiaan, dan Kemodernan* (Jakarta: Gramedia, 2019), 72.

to be benevolent, is nevertheless regarded as a transgression if the circumstances are unsuitable.

Sumang Perjalanan is defined as a journey undertaken without the presence of a mahram, or a journey whose purpose is to engage in immoral acts, or when a man and a woman who are not married to each other or not related by blood or marriage go together, either to a public place or a quiet place.²³ An additional illustration of *Sumang* is a widow who traverses the environment in a seemingly aimless manner, attempting to garner attention through an attitude that appears exaggerated or unnatural.

Sumang kenunulen can be defined as the utilisation of a seat for purposes other than its intended function, without due respect for the individuals seated in that seat. Consequently, it can be considered a violation of *Sumang Kekunulen*. Meanwhile, A.R. Hakim Aman Pinan posits that “disrespectful sitting (*Sumang kenunulen*) occurs, for example, in a room, when the father or father-in-law and son or daughter-in-law sit facing each other until their knees meet, without respect for the parents.” In the Gayo tradition, this is referred to as *Sumang kenunulen*.²⁴ For example, a daughter-in-law may be considered to be in violation of *Sumang kenunulen* if she sits too close to her father-in-law, or a son-in-law may be considered to be in violation of *Sumang kenunulen* if he sits too close to his mother-in-law.

The practice of *Sumang Pergaulen* effectively prohibits the formation of social connections, the establishment of friendships, and the engagement in social activities. In other words, *Sumang Pergaulen* represents a prohibition on the free association between men and women who are not *mabrams*. In linguistic terms, the term “association” denotes the act of interacting or socialising with others, whereas the term “free” implies a state of unbound or uncontrolled interaction. Accordingly, promiscuity is regarded as a contravention of *Sumang Pergaulen*.²⁵

Sumang Perbuatan can be defined as the act of a person who intentionally touches or holds a woman who is not their mahram. In order for a person to be deemed to have committed *Sumang perbuatan*, it is necessary for the following evidential requirements to be fulfilled:

²³ Abdurrahim Ali, *Peranan Islam Melalui Adat Gayo Dalam Pembangunan Masyarakat Gayo* (Takengon, 1986), 29.

²⁴ Pinan, “Budaya *Sumang* Yang Menjadi Sumbang,” 43.

²⁵ Syukri, “Budaya *Sumang* Dan Implementasinya Terhadap Restorasi Karakter Masyarakat Gayo Di Aceh,” 415.

Firstly, the act must be proven to have occurred at the physical level, that is to say, the perpetrator of the act must be identified with certainty and not based on conjecture. Secondly, the act must be known to others, in accordance with the *jirim-jobar* requirement. Thirdly, the third requirement is that one of the perpetrators of the act of *Sumang* attempts to disassociate themselves from normal socialisation. In order to prevent *Sumang perbueten*, it is necessary to apply the principles of *amar makruf nahi munkar* and responsibility. Some of the principles that require implementation are as follows: firstly, the principle of *ukum ni anak iamaye* (which states that fathers are fully responsible for the management of their children's lives, while children must respect and obey their parents). Secondly, the concept of *ukum ni rayat i rejee* (government leaders are responsible for the behaviour of their people) is also pertinent. Thirdly, the legal owner of a property is responsible for its maintenance and use.

In Gayo society, particularly in Central Aceh and Bener Meriah, the practice of *Sumang* education is regarded as an integral aspect of social life. This is because all forms of education and teaching are inextricably linked to customary norms and binding Islamic teachings. Consequently, any action or behaviour that deviates from the established norms of education will be deemed unacceptable and prohibited. This is exemplified by the Gayo customary law adage, “*Nge lengkap adat urum ukum, nge lengkap Sarakopat sagi pendari?*” (It is complete with customs and laws, it is complete with all its devices, from top to bottom), which underscores the importance of aligning one's actions with the established norms and traditions.²⁶ This traditional expression demonstrates that life must be lived in accordance with established norms and customs. In Gayo society, the maintenance of these customs is of great importance and must be adhered to by all members of society, from the most prominent leaders to the most humble members of the community. This is a way of life that is deeply held by the Gayo people.

In light of the aforementioned context, it becomes evident that *Sumang* education serves as a form of guidance that delineates the parameters of manners, customs, ethics, and character within Gayo society. The *Sumang* educational tradition emerged in response to the need to educate and nurture individuals towards a better life, with the

²⁶ Pinan, “Budaya *Sumang* Yang Menjadi Sumbang,” 43; A.R. Hakim Aman Pinan, *1001 Pepatah Petitih Gayo*, 140.

goal of achieving perfection both physically and mentally. This concept is referred to in religious terms as *insan kamil*. From the perspective of *Sumang* Education, the concept of *insan kamil* can be understood as the achievement of harmony and the development of all intellectual, spiritual and physical potentials in human beings. Consequently, the primary objective of *Sumang* Education is to facilitate the creation of *insan kamil*, a human being who is complete in all aspects of their life, reflecting the true nature of humanity itself.

The objectives of *Sumang* education are aligned with the underlying principles that inform it, as previously outlined. There are notable similarities between these objectives and those of Islamic education. In essence, the primary objectives of *Sumang* education can be distilled into three key areas. The primary objective of *Sumang* education is to foster individuals who are devoted to Allah, imbued with knowledge, faith, and piety towards Him, and capable of attaining happiness in this world and the Hereafter.²⁷ Secondly, the objective is to educate individuals who possess commendable moral standards, exemplary character, refined manners, and a high degree of civility, ethical conduct, and dignity. Thirdly, the objective is to maintain the boundaries of manners in Gayo society, both between men and women, and to ensure that the associations, behaviours and actions between the two are in accordance with customary law and Islamic religious teachings based on the Qur'an and Hadith.

In the social context of society, nation and state, pious individuals will act as a source of mercy for all of nature, both on a small and large scale. This objective of human life in Islam can also be seen as the principal objective of *Sumang* Education. In addition to the aforementioned general objectives, *Sumang* Education also has specific objectives that are more detailed, including an explanation of the desired outcomes of this educational approach. This specific goal is more practical in nature, thereby ensuring that the concept of *Sumang* Education is not limited to mere ideas, but can be applied within a more concrete framework of goals. Consequently, the particular objectives of *Sumang* Education can be defined as the outcomes that are to be attained through the educational process.

²⁷ Tujuan Pendidikan *Sumang* ini selaras tujuan Pendidikan Islam sebagaimana dilukiskan dalam Firman Allah Swt., misalnya dalam Al-Qur'an surat Al-Dzariyat ayat 56, atau dalam Surat Ali Imran ayat 102.

The specific objectives of *Sumang* Education are more focused on the mastery process experienced by students in school. This is achieved through the guidance provided in various aspects, including thoughts, feelings, will, intuition and skills. This guidance is provided in accordance with the cognitive, affective and motor terms, which are used to describe this process. From these stages, more detailed objectives can be achieved, complete with the requisite materials, methods and evaluation systems. This process is referred to as the *Sumang* Education Local Curriculum. It can then be expanded upon in the subject matter and syllabus of various guidance materials, which are to be taught to students and implemented in everyday life.

Islamic Education Values in *Sumang* Gayo Customs

It is thought that the cultural elements of *Sumang* can influence the character of a community. *Sumang* culture is regarded as a system of rules and norms that are designed to promote the collective good. The application of *Sumang* is not limited to the collective interest; it is also observed in the context of the individual. It is expected that each individual will learn and practise *Sumang* as a means of preventing and limiting actions that are deemed inappropriate. In addition to safeguarding the individual, *Sumang* culture also serves to uphold the honour of the family and the reputation of the community group. From a religious standpoint, particularly in the context of the Islamic faith, which is embraced by the Gayo community, it is not surprising that *Sumang* is strongly associated with Islamic teachings. Furthermore, Lestari posits that the Gayo people construct religious prohibitions in their customs, which are known as *Sumang*.²⁸ Consequently, every cultural element in Gayo society is inextricably linked to the teachings of Islam, which ultimately coalesces into a unified system that is accepted as Sharia. The *Sumang* culture is replete with Islamic educational values, encompassing cultural, *aqidah* (belief), worship, and moral values.

The cultural heritage of a village or regional community represents a significant asset. This heritage is the result of the collective efforts and intellectual contributions of the community, which have been transmitted from one generation to the next. The concept of culture is intrinsic to the people or the community, irrespective of whether they reside in remote areas or in

²⁸ Lestari, *Sumang Dalam Budaya Gayo*.

homogeneous communities. Cultural values are a fundamental aspect of any society, and all individuals residing within that society must be based on these values, which are recognised by the community. These cultural values serve as the foundation for the interpretation of the diverse concepts and interactions that occur between family members and community members. Therefore, culture plays a pivotal role in social life, serving as a foundation for cultural education and the formation of national character.²⁹

The value of cultural education in *Sumang* Gayo is inextricably linked to compliance with customary law. This is because *Sumang* forms part of the teachings of Gayo customary law, which are expressed in the form of social prohibitions. In the context of the Gayo people, the term '*Sumang*' signifies abstinence or prohibition, delineating the boundaries of conduct in relationships between unmarried or legally unmarried partners according to religious norms. Furthermore, the concept of *Sumang* encompasses the manner in which children interact with their parents and the way in which an individual of lower status addresses a person of higher status. Anything that is considered *Sumang* or taboo is considered to be in contravention of Islamic law and customary law. Consequently, *Sumang* functions as a customary regulation to prohibit immoral actions deemed socially unacceptable. Consequently, the transgression of a taboo or the commission of an act falling within the purview of *Sumang* constitutes a violation of customary law.

From the perspective of the Gayo community, *Sumang* is perceived as a practice that contravenes local customs. The act of being regarded as dishonourable not only affects the honour of the perpetrator and their family, but also has the potential to tarnish the reputation of the entire community. It is therefore imperative that the cultural value of *Sumang*, which has existed since the time of the ancestors of the Gayo tribe, be maintained and applied in contemporary life. *Sumang* has become an integral part of Gayo customary law, which must be adhered to as it governs a range of values, norms and ethical principles within Gayo society. *Sumang* is a customary law that regulates customary prohibitions or taboos, which in Gayo are referred to as *kemalun edet* (customary taboos) and *madu ni*

²⁹ Yenny Febrianty et al., "Peran Kearifan Lokal Dalam Membangun Identitas Budaya Dan Kebangsaan," *El -Hekam* 7, no. 1 (October 3, 2023): 168–81, <https://doi.org/10.31958/jeh.v7i1.10591>.

edet (customary meanings). At the present time, four principal types of *Sumang* are frequently discussed in relation to Gayo life: The four types of *Sumang* are as follows: *Sumang Perceraken* (speaking), *Sumang Pergaulen* (socialising), *Sumang kenunulen* (sitting), and *Sumang penengonen* (seeing).

The following section will address the value of *aqidah*. The concept of *Sumang* encompasses the value of *aqidah*, as it represents a customary norm that is in alignment with Islamic teachings. This can be exemplified by the principle of “doing His commandments and keeping away from His prohibitions.” From a religious perspective, the proscription of actions deemed *Sumang* or *sumbang* is consistent with Islamic principles that govern human conduct. This reflects the conviction that any act proscribed by Islamic teachings should be renounced with conscious awareness and without external compulsion. To illustrate, the practice of *Sumang perceraken* entails the avoidance of discussing unfavourable or disrespectful matters. In the context of communication, it is essential to exercise discernment in the choice of words and to ensure that the content of one’s discourse is constructive and beneficial. Furthermore, it is crucial to be mindful of the context, the interlocutor, and the mode of communication when engaging in discourse, particularly when interacting with individuals of different age groups. Accordingly, the *Sumang Perceraken* principle espouses the view that it is preferable to speak in a polite manner and that it is inappropriate to engage in disrespectful discourse. In the event of being unable to speak well, it is preferable to opt for silence, as the Gayo proverb states, “*Sigere patut i ceraken ndaleb ceraken*” (what is not good does not need to be said or talked about).

In Islamic teachings, there is a hadith that states, “Whoever believes in Allah and the Day of Resurrection should speak well or be silent.” This hadith reflects the value of *aqidah*, which teaches a Muslim to speak only good things. This principle is consistent with the tenets of Gayo customary law, particularly the prohibition of *Sumang*. In the context of *Sumang perceraken*, individuals are prohibited from uttering any form of negative or derogatory speech, and are encouraged to engage in constructive and positive communication. In *Sumang*, there are taboos or prohibitions that customary law deems it imperative to eschew, both in speech and in action. As a result, Gayo people historically exhibited a high degree of

caution and apprehension regarding the commission of acts deemed *Sumang*. Consequently, many individuals deliberately eschewed such actions, despite the absence of an explicit directive to abstain from acts deemed inappropriate.³⁰

The subsequent topic is that of the value of worship. In Islamic teachings, worship is of great importance and inextricably linked to *aqidah*, or faith. This is because worship is a process of maintaining equilibrium in accordance with a Muslim's beliefs. If *aqidah* is firmly established in a Muslim's heart and his faith is genuinely integrated into his identity, he will be able to perform the worship of Allah with ease. This entails adhering to all His commands and abstaining from all His prohibitions. In the context of daily life, worship plays a pivotal role in the formation of a virtuous character, and is the gateway to attaining happiness in this world and the hereafter.³¹ Worship can be classified into two categories: direct worship of God (*mahdhah* worship or ritual worship) and worship through interactions with other humans (*ghairu mahdhah* or *muamalah* worship). Secondly, there is the category of worship that is conducted through interactions between individuals, which is known as *ghairu mahdhah* or *muamalah* worship.

The *Sumang* custom is imbued with the value of worship, as its purpose is to safeguard the community from immoral behaviour that is contrary to Islamic teachings. As this customary law is in accordance with Islamic principles and aims to encourage adherence to religious teachings, its observance is regarded as an act of worship in the eyes of Allah.³² For the Gayo people, observing *adat Sumang* is not merely a matter of obligation; it is also a responsibility that entails the fulfilment of the injunctions of Islam. Furthermore, the custom of *Sumang* is employed to regulate the attitudes and behaviours of individuals, families, communities and even countries. Consequently,

³⁰ Sri Widia Ningsih, Nadroh br Sitepu, and Nurul Hidayah, "Pemberdayaan Remaja Dalam Upaya Pencegahan Dan Penanganan Anemia Pada Siswa Di Sma Swasta Perguruan Panca Budi Medan Tahun 2019," *Jurnal Mitra Prima* 3, no. 2 (November 3, 2021): 29–35, <https://doi.org/10.34012/mitraprima.v3i1.2087>.

³¹ Nur'aini Nur'aini and Hamzah Hamzah, "Kecerdasan Emosional, Intelektual, Spiritual, Moral Dan Sosial Relevansinya Dengan Pendidikan Agama Islam Perspektif Al-Qur'an," *Jurnal Educatio FKIP UNMA* 9, no. 4 (October 1, 2023): 1783–90, <https://doi.org/10.31949/educatio.v9i4.5867>.

³² Alan Sparingga, "Konfigurasi Politik Legislasi Undang-Undang Perkawinan Perspektif Fiqh Siyasa," *Istinbath: Jurnal Hukum* 20, no. 01 (July 1, 2023): 76–101, <https://doi.org/10.32332/istinbath.v20i01.6666>.

adherence to the *Sumang* custom facilitates the guidance of the community in the observance of divine commandments and the avoidance of prohibitions.

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The *Sumang* custom, which is observed in the Gayo community, particularly in Central Aceh, has traditionally been regarded as a form of worship. This is due to the fact that the implementation of *adat* entails the observance of customary practices that are followed by the community. The genesis of customary law can be attributed to the fundamental human need to live in groups, which gave rise to the formation of communities. These communities established rules and made decisions to organise their collective lives. Additionally, *adat* is frequently regarded as an unwritten legal code that governs numerous facets of social conduct.

In the Gayo community, Islam (Sharia) is regarded as a beneficial garden, while *adat* is viewed as a protective fence surrounding the garden. This is reflected in the Gayo language expression: The Gayo community likens religion to a garden and *adat* to a fence, with the implication that the former provides benefits and the latter protects the garden. This is expressed in the following Gayo language saying:

“Religion is like *empus*, *edet* is like *pager (jang)*, *kati makmur ukum kena kuat edet*,” which translates to “religion is like a garden, *adat* is like a fence, for the law to flourish because of the strength of *adat*.” Consequently, there is a strong interconnection between the principles of *adat* and Islamic law, with both systems mutually reinforcing each other. *Adat* is practised as part of the implementation

of the teachings of Islam, which represents the fundamental tenet of life for the Gayo people. The efficacy of the Gayo cultural and legal system is contingent upon the continued presence of Islamic values. In their everyday lives, the customs they practise are consistently informed by Islamic values. The maintenance of edet *Sumang*, or the *Sumang* custom, confers a number of benefits. Primarily, the practice of edet *Sumang* contributes to the preservation of customs. Secondly, from a religious perspective, it is a means of fulfilling Allah's command to uphold the Sharia, namely the commands to 'enjoin what is right' and 'forbid what is wrong'. Thirdly, this custom serves to maintain social harmony, individual dignity and the collective reputation of the community.

In addition to the cultural, *aqidah* and worship values, the Gayo people's *Sumang* also encompasses a set of moral values that are reflected in their attitudes and behaviours. These values inform the character of the Gayo people, which encompasses responsibility, shame, orderliness, loyalty, trustworthiness, control, hard work, social concern and love of peace.

The value of responsibility is a fundamental tenet of *Sumang*, and it is applicable at the individual, familial, and communal levels. It is the responsibility of each member of the Gayo community to uphold and implement the prevailing norms and customs, as *Sumang* regulates the social order with various provisions that must be followed by each individual and community. Consequently, every Gayo is obliged to refrain from engaging in activities that are deemed to be in contravention of the principles of *Sumang*. In the event of engaging in such activities, the individual in question must be prepared to accept the consequences of their actions. Furthermore, *Sumang* emphasises the significance of safeguarding oneself and one's family from actions that contravene customary norms. It also underscores the importance of upholding the reputation of the family and the community by discouraging deviant actions among fellow community members.

Mukemel represents a form of moral instruction that should be internalised and instilled in children from an early age. In Gayo culture, the value of shame is highly esteemed and regarded as the foundation of morality (*berperangé*), which is defined as shame that is maintained in the context of goodness. The inculcation of the value of shame in adolescent children necessitates a protracted process of

education, even if the educational process must commence in utero.³³ This is because the fundamental principle of Gayo customary law (*edet*) is morality (*perange*), and one means of achieving this is through the instillation of shame. It is from this sense of shame that virtuous moral principles are derived.

The character of *Tertip* (orderly) is reflected in the ordering of all aspects of life. This includes the traits of organisation, tidiness and discipline. An orderly attitude in action is an essential component of a good personality, which in turn leads to respect from others. The concept of order is not exclusive to the domain of work; it also pertains to the sphere of everyday life. For instance, one might consider the differing standards of discourse when addressing children and parents, with the former requiring a more orderly and polite tone. In addressing parents, it is imperative to exercise discretion and choose one's words carefully to maintain a polite and respectful tone, avoiding any actions that might cause offence. Similarly, it is of the utmost importance to maintain order and tidiness in every aspect of various meetings and events.

It is imperative that the concept of *setie*, a form of morality, be instilled in every child, as it fosters the growth of individuals who demonstrate care and compassion for others. In Gayo society, the value of *setie* is of particular importance, particularly given the clan system that is in place. In this context, it is imperative to prioritise *setie*. As one Gayo character elucidates, "*Edet (adat)*, it is the 'direction of the *qibla terjege, edet gere mubelah-belah*' (the direction of the *qibla* is maintained, *adat* is not divided)," which demonstrates the intimate interconnection between religion and *adat*. In the ancient Gayo society, the virtue of loyalty to one's family and relatives was held in high esteem. The concept of *setie* is manifested in concrete moral principles, as illustrated by the manner in which an individual interacts with a person they have just met. To illustrate, when individuals inquire of one another, "*Ko belah siben nin/ipak?*" (Where are you from?) and it transpires that they hail from the same *belah*. This prompts an immediate strengthening of the relationship, with a mutual commitment to care for, protect and assist each other, despite

³³ Mohammad Sofiyah Sahuri, "Strategi Guru Pendidikan Agama Islam Membentuk Karakter Religius Peserta Didik Di SMP Al Baitul Amien Jember," *IJIT: Indonesian Journal of Islamic Teaching* 5, no. 2 (2022): 205–15, <https://doi.org/10.35719/ijit.v5i2.1555>.

the fact that they have only just met. This illustrates the role of *Setie* as a moral code in Gayo society.

The fundamental principle of Gayo *Sumang* training is to fulfil the obligations entrusted to one. As a highly esteemed norm, *Sumang* requires each individual to adhere to the principles of honesty and refrain from violating the established rules of *Sumang* custom. The extent of public awareness of the values and norms inherent to *Sumang* culture is indicative of the value placed on honesty in that culture. In light of these cultural principles, it is incumbent upon every member of the community to foster awareness, maintain and apply the values of *Sumang* in their personal lives and social interactions.

The *Sumang* culture espouses the value of honesty, which is a core tenet that is emphasised and upheld by the Gayo people. *Sumang* offers guidance on how individuals should conduct themselves with integrity. It is expected that each individual will adhere to the principles of honesty and refrain from engaging in any actions that would contravene the established norms. It is therefore crucial for each individual to be aware of the importance of honesty in order to become a person who can be trusted in their words, actions and behaviour. Furthermore, it is anticipated that individuals will refrain from engaging in reprehensible, immoral, and unethical actions that are explicitly antithetical to religious tenets and beliefs.³⁴

In Gayo society, *mutentu* is regarded as a fundamental value in the establishment of social order, as this trait is perceived as an admirable and advantageous foundation for all members of society. The term '*mutentu*' can be understood to signify the capacity to exercise self-control. Individuals who evince this quality are regarded as being well-ordered and esteemed by their social circle. The term "*mutentu*" is defined as the capacity to organize, direct, and control one's actions. In contrast, an individual who displays a lack of organisation, control and direction is likely to be regarded with less respect and elicit a negative response from society. If the value of *mutentu* is not taken into account in traditional *Edet Sumang* education, it will be challenging to foster noble attitudes in one's social interactions.

³⁴ Nunung Dian Pratiwi, "Peran Guru Dan Orang Tua Dalam Membentuk Karakter Jujur Pada Anak," *Tunas Nusantara* 3, no. 1 (June 6, 2021): 324–35, <https://doi.org/10.34001/jtn.v3i1.2157>.

The philosophy of *Sumang* culture represents a proactive approach to preventing individuals from engaging in actions that are contrary to societal norms and moral standards. These include practices such as adultery (free sex) and actions that are deemed to be immoral or unethical. The values espoused by *Sumang* customary culture serve as an initial barrier against all forms of conduct that could potentially lead an individual to engage in reprehensible actions, including those that are immoral, adulterous, or contrary to established moral and ethical standards.

The form of *Sumang* is not always directly visible, although it is regulated in customary articles. However, the values associated with *Sumang* can be gauged by an individual's attitude, behaviour and actions, which may be perceived as either positive or negative. In Gayo society, *Sumang* is a customary norm that is collectively upheld and fulfilled. The concept of *Sumang* is divided into four parts: *Sumang kenunulen*, *Sumang peceraken*, *Sumang pelanggaran* and *Sumang penengonen*. Each of these reflects the values of community hard work, particularly in terms of order and adherence to customary rules. Furthermore, the value of hard work is reflected in the community's continuous monitoring of violations.

Sumang, as an act that is strictly proscribed within the community and should not be perpetrated by community members, represents a collective obligation to maintain order and peace. The maintenance and preservation of *Sumang* culture can be considered a form of community work. Such efforts are exemplified by the prevention of violations of *Sumang*. The prevention of any potential breaches of *Sumang* culture is achieved through the implementation of social control measures, which must be continuously monitored in order to maintain and preserve the aforementioned culture.

Furthermore, *Sumang* incorporates the values of social care. The provision of assistance is not solely contingent upon the provision of tangible resources; it is also contingent upon actions and attitudes that evince concern for others. *Sumang* instills in individuals the importance of caring for society by encouraging them to take action when there is a violation of the prevailing norms. Furthermore, *Sumang* instructs individuals on the regulation of their conduct, the adherence to ethical principles, and the maintenance of politeness in accordance with the teachings of the ancestors. As a culture of values and norms, *Sumang* provides a framework for social interaction. Its

continued development and sustainability depend on the commitment of all members of the community to their roles and responsibilities in living together. This concern will intensify in the individual when they come to recognise the significant value that *Sumang* culture holds for themselves and for society.

Additionally, *Sumang* espouses values that reflect a commitment to peace. This form of pacifism is evident in the daily lives of the community, which are required to maintain harmony, unity, and mutual respect. This signifies that Gayo people are obliged to uphold social interaction and conduct in a manner that precludes the potential for discord or contention. The prohibition is intended to maintain social stability and prevent disputes.

Implementation of the *Sumang* Custom in the Gayo Family: An Islamic Education Perspective

The deployment of *Sumang* within the familial structure serves to educate the younger generation of Gayo people on the importance of respecting and obeying customary law. *Sumang* is abstinence, which is considered a negative and forbidden practice in Gayo society. Therefore, it is essential to ensure that the custom of *Sumang* is passed on to the next generation, particularly through the family unit. This is achieved by providing children with guidance on the importance of remaining obedient to customary law and avoiding actions that are considered to be *Sumang*.

The application of *Sumang* in Gayo families was historically more rigorous than it is currently. For instance, there are distinct boundaries between generations when speaking, including between older and younger individuals, between children and parents, and between younger and older siblings. These boundaries are governed by established norms of etiquette and must be respected. To illustrate, we may consider the relationship between a daughter-in-law and her parents-in-law, who reside separately. In the event that a daughter-in-law visits her parents-in-law's residence to see her grandchildren or for any other reason, but her own children are not present, the conversation is not conducted in an informal manner. If the daughter-in-law addresses the grandchildren by name or by a more familiar title and the mother-in-law does not respond, this is typically indicative of her respect and awareness that her own children are not present.

In such a situation, the daughter-in-law would refrain from direct communication with the in-laws and would avoid even making eye contact, as this is perceived as an affront to the *Sumang*. Furthermore, parents would refrain from using careless or disrespectful language. A specific term exists to describe this concept of respect, namely 'talking to the pole'. This term originated in bygone eras when houses were constructed with tall poles, with the parents' seats located in the most esteemed area of the house, situated at a considerable distance from the entrance. It was considered disrespectful to step over or sit in this area, which was regarded as a special place for the elderly. Similarly, during mealtimes, parents would invariably occupy the most esteemed seating position, and it was considered improper for children to approach or sit in the same place. This is referred to as '*Sumang kenunulen*', which encompasses the principles of polite sitting and speaking etiquette. Such practices instill in children the values of discipline and order.

The social and cultural norms of the Gayo people are shaped by a long-standing tradition of etiquette, which has been maintained over time and continues to exert a significant influence on their way of life. In the context of the family, the *Sumang* custom is still widely observed in rural areas, although it has begun to decline in urban areas, primarily due to the influence of globalisation. To illustrate, a considerable number of parents who are employed in the civil service sector commence their working day at an early hour and are therefore unable to partake of a meal with their families in the afternoon. In urban settings, the demands of work routines often result in a reduction in the amount of time available for shared activities. In contrast to the village context, where there is a tradition of sharing a meal with one's parents, Despite the modest size of the fish, the family eats together with gratitude, reflecting the value of togetherness and avoiding greed. Such values remain highly prevalent in rural communities. In terms of etiquette, children in Gayo were traditionally very respectful of their elders. Younger children would speak in a respectful manner and avoid careless speech. Nevertheless, this is currently undergoing a decline as a result of the influence of news and information from the media, television and the internet, which encourages young people to seek out the truth and to prioritise their personal ego. The practice of mutual respect, which was

previously pervasive, is now on the decline, particularly in urban settings.

Adat serves as an educational model that instills a set of values that inform the way in which one lives one's life. It is not the materials themselves that constitute traditional education; rather, it is the guidance provided in the form of concrete actions and the encouragement to live a civilised life that constitutes this form of education. This educational process is implemented at the village level, from the leaders to the lower echelons of society. In the past, the inculcation of *Sumang* values was a pervasive aspect of family life, with mothers assuming a pivotal role due to their proximity and ease of communication with children. To illustrate, if a young child desired to occupy the seat of his father, the mother would intervene to prevent him from doing so, as this was an integral aspect of *Sumang*. Mothers typically convey this through verbal expressions such as "*Kemali Win, enti kunuli ko ampangni Amamu.*" Indeed, it is customary for children to refrain from wearing their parents' sarongs until they receive permission from their fathers.

The value of *Sumang* education remains a salient feature of Gayo family life in Central Aceh District, particularly with regard to the education of children in the present era. Nevertheless, in more homogeneous urban areas, the practice of *Sumang* education appears to be on the decline. In contrast, in rural areas, *Sumang* expressions are still frequently encountered in everyday conversation. One such example is the phrase "*Win, enti bueten oya, Sumang oya,*" which translates to "Don't do that, it's *Sumang*." In urban areas, such expressions are rarely encountered, despite the continued application of the educational values associated with *Sumang*. For instance, children are still taught that they should not sit too close to their parents, let alone meet their knees, and this is regarded as *Sumang*. The *Sumang* educational values that remain pertinent in the present era encompass counsel from parents to adolescents, such as the admonition "*Wa lā taqrabū al-zīnā*" (do not engage in *zina*). Indeed, the prohibition extends to any object or image that may arouse sexual desire. In Gayo custom, this is referred to as *Sumang* pelanggaran, or the avoidance of pornographic material.³⁵ To illustrate, men are

³⁵ Mahdi and Sehat Ihsan Shadiqin, "Implimentasi Parenting Style Dalam Pendidikan Karakter Berbasis Etnopedagogi Budaya Gayo," *Realita: Jurnal Penelitian*

prohibited from entering the women's restroom, which exemplifies the practice of *Sumang*. *Sumang* education is also employed to inculcate self-control, as a prophylactic against immoral acts and adultery (such as promiscuous sexual intercourse), as well as actions that are contrary to accepted moral standards and social norms.

The application of the values of *Sumang* education is contingent upon a thorough study of Sharia and *Adat*. In the *Sumang* educational system of the Gayo community, Islamic law and traditional norms are closely intertwined, with the latter reflecting the former. It can be argued that the strength and durability of customary practices is contingent upon their alignment with the tenets of sharia (religious) law.³⁶ Conversely, the application of sharia law in daily life is also supported by customary law, which does not contradict sharia law. It thus follows that the strategy for implementing the values of *Sumang* custom must be based on the teachings of the Qur'an, as stated in Allah's words "*Qū anfusakum wa ablikum nāra*" (Protect yourself and your family from hellfire). This indicates that the implementation of *Sumang* should commence with the individual and subsequently extend to the familial level, whereby religious teachings are instilled, particularly within the context of childrearing. In this manner, children will be better able to comprehend the tenets of religion, with the objective that they will refrain from engaging in the aforementioned practices. Furthermore, educational institutions should incorporate Qur'anic reading and prayer into their curriculum as a means of fostering moral development. The objective is to enable children who are already familiar with the Qur'an to refrain from actions that are deemed to be sinful or contrary to Islamic teachings.

The practice of *Sumang* in some Gayo families is carried out by parents, who teach their children the importance of following the *Sumang* custom in all circumstances. Adherence to *Sumang* customs is considered an integral aspect of the Gayo identity. Furthermore, *Sumang* does not contravene Islamic teachings. Consequently, the *Sumang* teachings are conveyed directly from parents to children within the familial context. It is important to note that the character

Dan Kebudayaan Islam 21, no. 1 (August 10, 2023): 58–74, <https://doi.org/10.30762/realita.v21i1.168>.

³⁶ Farkhan Fuady and Anies Shahita Aulia Arafah, "The Concept of Al-Ahkam Al-Khamsah in Islamic Law: An Examination of Classification and Normative Reasoning," *ALFIQH Islamic Law Review Journal* 2, no. 1 (April 1, 2023): 11–24.

of Gayo children should not be assessed solely within the domestic sphere; rather, it is also necessary to consider their conduct in educational settings and in their social environments. Some Gayo parents have instilled the value of *Sumang* from an early age by familiarising their children with the avoidance of misbehaviour and associating it with the concept of *Sumang*. To illustrate, a father may prohibit his child from visiting tourist attractions that are not in accordance with Sharia law. Should a child engage in actions deemed contrary to the tenets of *Sumang*, they are encouraged to gain a deeper understanding of the significance and necessity of upholding the customs associated with it.

The findings indicate that a number of different forms of *Sumang* practices are employed within Gayo families, given that *Sumang* is regarded as a taboo and therefore not to be engaged in. Primarily, *Sumang penengonen* encompasses the avoidance of sinful actions and the prevention of demeaning gazes, including those that are sarcastic or condescending. Secondly, *Sumang penceraken* regulates the etiquette of speech, ensuring that all conversations are conducted in a polite manner. Thirdly, *Sumang pelangkaben* concerns travel arrangements and prohibits visits to locations deemed unholy or in violation of Islamic and customary laws. The fourth form of *Sumang* practice is *Sumang kenunulen*, which regulates the etiquette of sitting and the ethical behaviour expected of the individual while seated. However, the contemporary practice of *Sumang* differs from its historical manifestation. In the past, Gayo parents provided an excellent model for the implementation of customary practices, ensuring that the teachings they imparted to their children could be readily emulated. In the present era, however, the exemplary practice of custom has begun to decline, and the practice of *Sumang* has become less important. The transmission of *Sumang* values to children is a practice that is currently observed by only a small number of individuals.

Conclusion

The values of Islamic education in the *Sumang* custom in the Gayo community of Central Aceh Regency can be broadly classified into four key aspects. Firstly, the value of obedience to customary law is of paramount importance, as the *Sumang* is a teaching of Gayo customary law (*edet*) in the form of social prohibitions. The values of

Islamic education in the *Sumang* custom in the Gayo community of Central Aceh Regency can be broadly categorised into four key aspects. Firstly, the value of obedience to customary law is of significance, given that *Sumang* represents a teaching of Gayo customary law (*edet*) in the form of social prohibitions. Secondly, the value of *aqidah* is of significance, as *Sumang* is a customary norm that regulates prohibitions in accordance with Islamic teachings, namely, “doing His commands and avoiding His prohibitions”. Thirdly, the value of worship is evident, as the *Sumang* aims to reinforce and safeguard the community from immoral conduct that is contrary to Islamic teachings. Indeed, it even encompasses compliance with Islamic teachings, which is worthy of worship. Fourthly, moral values are to be considered, which include the value of responsibility, the value of *mukemel* (having a sense of shame), the value of *tertip* (the value of order), the value of *setie* (loyal), honesty/trustworthiness (*amanah*), *mutentu* (controlled), hard work, social care and also the value of peace and love.

The implementation of *Sumang* educational values in the families of the Gayo people in Central Aceh Regency was of a higher quality in the past than it is today. The implementation of *Sumang* in the families of the Gayo people in the past was particularly robust, largely due to the fact that *Sumang* was instilled in children from an early age. This fostered a profound respect for one’s elders, as evidenced by the following example: if a child desired to occupy the seat traditionally reserved for their father, their mother would swiftly intervene, citing *Sumang* as the rationale behind this practice. This intervention was often accompanied by the phrase “*Kemali Win, enti kunuli ko ampangni Amamu,*” which translates to “Go back, child, don’t sit in your father’s seat.” Furthermore, it was considered inappropriate for children to wear their parents’ sarongs before receiving their father’s blessing. Nevertheless, such expressions are seldom encountered nowadays, particularly in urban settings, as the practice of *Sumang* values has declined and begun to erode in Gayo families. However, in rural areas, *Sumang* traditions remain prevalent, with practices such as children being prohibited from sitting on their knees with their parents still observed.

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